

Sister-Formation Bulletin

OFFICIAL PUBLICATION OF THE SISTER-FORMATION CONFERENCE

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Vol. I, No. 2

COLLEGE AND UNIVERSITY DEPARTMENT

December, 1954

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THE SISTER-FORMATION MOVEMENT AND THE PASTORAL OUTLOOK

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There could seem to be, at first and superficial sight, a certain opposition between the current movement for longer and better Sister-formation and what has been called the pastoral outlook.

Before the question of whether such opposition is real or apparent can be determined, it would be necessary to define both Sister-formation and the pastoral outlook. Sister-formation means the integral and integrated training of the Sister teacher, nurse, or social worker. It means, first of all, spiritual formation—which includes a combination of instruction in ascetical and mystical theology, of inspiration to the practice of virtue through such example and exhortation as may give the young Sister enthusiasm for progress in the spiritual life, and of practice in the exercise of natural and infused prudence under the guidance of someone herself possessed of these virtues as they are used in accordance with the "spirit" of a given community. The task of the junior mistress, novice mistress or postulant mistress is therefore to impart a certain amount of knowledge, to try to enkindle a certain ardor for perfection, and to give the Sisters in training an opportunity actually to apply what they have been instructed and exhorted to do. Sister-formation means, in the second place, the giving of the young Sister an opportunity for the acquisition of the intellectual virtues, and this largely through the pursuit of a given course of collegiate studies. It looks to the forming of a woman who can think for herself, who is able to continue her education independently, through reading and study, and who has a love and appreciation of the things of the mind. To put it in another way, it aims at training a Sister who has the philosophical and theological background to understand the principles of asceticism which are part of the spiritual-formation program, who has enough general culture to meet and converse with professional people on their own level, and to recreate herself and her

Sisters on an intellectual plane, and finally, who has such a mastery of both the subject matter she teaches and the techniques of instruction as will satisfy her obligations in justice to her pupils and do credit to the Catholic educational system. Sister-formation, finally, is the combination of spiritual and intellectual training in such a way that they positively reinforce one another, and leave in the mind of the Sister no false impression of tension or incompatibility between the general and specific ends of her congregation.

The "pastoral outlook" as we understand it here is not just the point of view of a pastor, technically so-called. Pastors can be expected to have it, of course. But all the rest of us also have it in the sense that "*Suprema lex est salvatio animarum*" is a principle to which we heartily subscribe. In the case of the teaching Sister or the nursing Sister, certainly the salvation of souls should be her absorbing passion. It was for the teaching apostolate that she left home and lives cheerfully and generously what is in all probability as strenuous and difficult a life as any group of persons could voluntarily undertake.

It is true that the purely contemplative life is of supreme efficacy for the salvation of souls, and that therefore the apparently unproductive years which a Sister might devote to purely spiritual formation would be at an absolute extreme from a waste. It is true, likewise, that Catholic scholarship, at long range, is of great benefit to the Church, and is therefore indirectly of help in the saving of souls. But the ordinary aspirant to religious life in an active order has not chosen to save souls by praying for them solely, but also by working for them, and the perfectly valid ideal of the Catholic scholar is today *de facto* beyond the horizon of the postulant to a Sisterhood.

It is not that it could not be argued that any assimilable addition to spiritual and intellectual forma-

tion—no matter how protracted—will bear eventual fruit in the harvest of souls. The great accomplishments of the orders of men, which seem to waste the first nine to fourteen years of a young man's life, have been a witness to the apostolic efficacy of longer training, for some centuries now. We may simply abandon this argument as for the time impractical with regard to Sisters.

If we gratuitously limit the inquiry, then, to whether or not there is immediate incompatibility between the pastoral outlook and the desire to give Sisters longer and more adequate training, it would seem that it can still be demonstrated that there is no such opposition. No Sister presently engaged in urging better Sister-formation would wish to argue the point except from this narrowed point of view.

A Difference in Outlook?

Is there a difference, then, in the outlook of an actual pastor poring over population statistics for the next ten years, conscious that his school is already overflowing, worrying about the hundreds of additional children who will be knocking on its doors every year from now on for at least a decade to come, baffled over the solution to the teacher shortage and convinced that he cannot pay many lay teachers' salaries and add new classrooms out of limited parish funds, and concerned over the prospect of receiving not more Sisters but fewer Sisters in this era of "Sister-formation"—is there a real difference between his outlook and that of the Mother General, who remembers that her rule commits her to a zeal for the "spread" of Catholic education, who knows, too, the first-hand accounts of her local Superiors who have their waiting lists of children eager to get into the Catholic schools, and who is besieged by requests from priests in every part of the world where there has not been Catholic education before?

If we except the fact that the pastor has a primary obligation to his own parish, and that the Mother General must face the terrible responsibility of accepting or rejecting whole schools in many dioceses, and even in many countries—then we may say firmly that there is no difference in the two outlooks, even when the Mother General is committed by conviction and practice to longer and better Sister-formation. It would seem to be the point of reconciliation which has not received enough emphasis. And that point is vocations.

Sometimes, in our quotation-snatching from papal pronouncements, we overlook the larger themes which cannot be summarized in neat excerpts. It seems to this writer at least fair to say that one of the larger themes in the Holy Father's famous address to the teaching Sisters, not just of Italy, but of the world, was the relation of the questions of adaptation and better formation to vocations. The Holy Father said, substantially, that we have a vocation crisis on our hands, that we should look to the extent to which we of the Sisterhoods may ourselves be responsible for that crisis, and that insufficient adaptation and inadequate formation ought to be considered as factors in the responsibility. Our argument, then, goes like this.

There is a vocation crisis. It would seem that there is not a Motherhouse in the country where the authorities are not wringing their hands over the Sister-shortage as the number one problem. Everywhere the story is the same—classrooms with two, three, and four times as many children as there should be, sick and old Sisters teaching, schools of nursing staffed by one Sister and for the rest lay help, two floors of a hospital assigned to a single supervising Sister-nurse.

Postulants continue to enter our novitiates, but there are not enough. Every Mother General will tell you that she could use tomorrow twice as many Sisters as she has now.

Looking for the Cause

The blame for this situation must be fixed somewhere. Where? Shall we say that the Holy Ghost no longer knows the needs of the Church, or is unwilling to give the grace of vocation to meet modern needs? The suggestion is ridiculous, if not blasphemous.

Shall we decide then, as some of us do, that there is something wrong with modern youth—that girls are too selfish and pleasure-loving to heed the call to the heroism of the teaching or nursing apostolate? This is an appealing solution, because it absolves us so neatly of responsibility, and gives us in addition the soothing feeling of having belonged to a generation made of the proverbial sterner stuff. But there is the disquieting suspicion that modern youth may be as generous and idealistic, as capable of being inspired, and as ready to sacrifice itself as the young have always been when properly appealed to. Finally, whatever paganizing or enervating effect the modern milieu may for the sake of argument be conceded to have on the girls who graduate from us, it is a singularly futile angle for us to concentrate upon, except as an incentive to redouble our efforts to bring the vocation message to girls in a way which they will understand and to which they will respond.

We are left, then, with the idea that we must look to ourselves—that we must take a new approach to the vocation problem and make new and more vigorous efforts to augment our ranks.

Now in a very general way, we may say that there are two kinds of answers to the problem of what we can do more and better to attract vocations. The first might be generally described as the use of devices. We can get out better viewbooks showing how the novices play basketball and are therefore "human"; we can have our vocational rallies and exhibits and pep meetings, as it were; we can put more "recruiters" in the field; we can turn, as to a complete answer, to clubs and visiting days and to a hundred and one tricks of the trade. Of course, the devices have some efficacy, not the least being that they give us the conviction that we have done all in our power to swell the ranks. But it must be observed that to date all the devices together have hardly made an impression on the vocation shortage.

The opinion might be held, therefore, that the key to the vocation crisis lies in the kind of Sister with whom the girls come in contact. It could be thought that all the publicity and promotional devices in the world are useless if the last Sisters whom the girls have known have not been such as to "sell" the religious life.

What is it then that might "sell" the religious life?

Now it is the active apostolate with which we are concerned. What has to be made to seem a good—so great a good that it is worth staking a life upon is not just the religious life. The contemplative life, as a matter of fact, is experiencing a plethora of vocations at the present moment. It is the difficult mixed life which must be given the same attraction to the noble, idealistic, courageous girls in our graduating classes that writers like Father Merton have given to the life of pure contemplation. Obviously, different motives must be adduced. But these must be just as cogent and concretely compelling. Teaching must be made

to seem a true apostolate—in the exciting missionary sense of the world. The world's critical situation must be understood. The possible role of the Church, of Catholic education, of Catholic Action, and of the teaching Sister as a first line fighter in the troubled years ahead of us—all of these must be realized. Girls must be given a vision of what organized religious life is capable of achieving when the natural and supernatural talents of the members are developed and fused into a single striking instrument. What the mendicants were to the thirteenth century, what the new orders of men were to the counter-reformation the teaching Sisters could be in these days of an emerging struggle that will endanger even the public profession of religion and all western civilization. There must be a similar vision, and presentation, by the Sister nurses and the Sister social workers of what their role could be in the crucial twentieth century.

But who is to bring this message, this concept of Sisters as shock-troops of Christ, and as representing an institution which has the answers to the problem of our day? Who is to present this to our youth? Certainly it must be the people who know about it themselves.

But such knowledge does not come by osmosis. It is a product of training and reflection. It demands an acquaintance with the problems to which we claim to have the answers. Can we expect all this from Sisters whose sketchy training has spread over most of a lifetime, who have trouble sometimes in manifesting competence in the narrow subject-matter areas to which they have been assigned, and who are usually so overburdened with an excess of duties and charges and a cluttered horarium that they have no time or hardly time to be civil to the students, to say nothing of "inspiring" them?

It seems safe to say that the Sisters are loved in this country as good and devoted souls; but few think of the good and devoted Sisters as formidable fighters for Christ. The conduct of a dusty classroom or the supervision of noisy hospital floors simply does not have the glamor of the Carmelite's bed of boards or the foreign missionary's risks and triumphs, or even the lay apostle's bold and generous launching forth in new directions. The conviction of the urgency and importance of our mission must be transmitted by those who have it themselves, who are already doing a superior job in the very line they are to sell, and who, finally, manage to convey an impression that they have found a great and deep personal fulfillment and joy in their life of prayer and work.

Now it is the opinion of the writer that we will solve the vocation problem when we turn into the classroom, the nurses' training school and the hospital dynamic, challenging, inspired, highly competent, and obviously happy and holy Sisters. It is the further conviction of the writer that the production of such Sisters is a matter of longer and better training—spiritual, cultural and professional.

"The first consequence for you of the deepening of your Christian life will naturally be a more elevated notion of your educational mission and a greater professional consciousness. We mean a more ardent will to achieve the greatest possible competency in your own field or in anything pertaining to either theory or practice."

Pope Pius XII, "Aims of an Italian Teachers' Union," to the National Congress of the Italian Catholic Union

Obviously, in a matter like this none of us can impose our opinions on anyone else. It could be held, I suppose, that most Sisters today already fit this description; or it could be held that such Sisters would not necessarily attract more vocations at all.

What is here undertaken for proof is not that the opinion stated is correct, but merely that if it is honestly held, it is not only not opposed to the pastoral outlook, but a positive expression of it.

In other words, it is precisely because we want more Sisters for the schools quickly, precisely because we want to open new schools, precisely because we fear that the Sisterhoods will not be able to give the Bishops and pastors the service they have been able to render in the past in the new era of expanding school systems that we are turning to better Sister-formation as the most practical and immediate way of reversing the trend of insufficiency in new recruits.

If, for instance, we were able to bring a sufficiently inspiring message to the college graduates (now our most promising vocation pool), we could have new teachers in the field in two years. To take it from the point of view of a worried pastor, and to confine ourselves for the moment to high school graduates, he might well consider the implications for his parish in the fact that by adding three years to the training of a young Sister (and paying a lay teacher in the interim) we turn out a Sister probably capable of attracting vocations through a good half-century of service. Or to take it from the point of view of a religious superior, by delaying the opening of one school for three years, she may well make the community able, before the expiration of her own term, to open several new missions, not once, but every year thereafter.

We see, then, that for one who holds the opinion that the vocation problem can be solved ultimately only through better Sister-training, the pastoral outlook and enthusiasm for the Sister-formation movement coalesce.

The real difficulty, it would seem, is that what we have been calling an opinion really is such. It would be hard to prove it *a priori*, because perhaps there are not enough persons conditioned to accept such a proof. What we need, then, is some research to indicate that what has been advanced as an opinion is really a fact. Some of us have done a little of that research, privately and informally. We need much more. What we have to investigate first—with courage and objectivity—is why girls don't come to the convent. We believe that if this investigation were carried out under circumstances in which youth could and would speak freely, their answers would point decisively to the need of another and better kind of Sister-training.

Step two would be to devise the training. Step three would consist in giving it. The proof of the pudding is perhaps not as far away as it might seem.

of Middle-School Teachers, January 4, 1954. From *The Pope Speaks*, I (First Quarter, 1954), 13.

"Side by side, therefore, with the supernatural growth of any community should be found a certain breadth of vision and a spacious and mature womanhood through free mental functioning, and in fact it is in communities informed by a generous love of God where we find this freedom, and where discussion is allowed and even encouraged by authority.

"It would seem, therefore, that measures should be taken, especially in these days, not only to safeguard religious against a naturalistic and too-human view of obedience, but to encourage at the same time, from the novitiate days onwards, every opportunity for mental growth. The two processes are in theory mutually causal and inseparable, and it is the duty of higher religious authority to see to it that, with God's help, they become so in practice. . . ."

Ferdinand Valentine, O.P., *Religious Obedience*. Westminster, Maryland: Newman Press, 1940, p. 84.

WHAT IS UNIFORM ABOUT SFC?

The general effort to organize Sister-Formation conferences and to publish this bulletin may be referred to, for brevity's sake, as a "Movement." Yet there is some danger that an impression may be conveyed of greater homogeneity and organization of program than is actually intended or desired. It may be in place, then, to point out in this early issue of the *Bulletin* that there are only two hard and fast features for which this movement stands—namely, that it is an effort by the Sisters themselves, and that it is concerned only with the improvement of Sister-formation, and our mutual assistance and inspiration to that end.

— 12 — Sister-Formation is taken to include the spiritual and intellectual, formal and informal, pre-service and in-service training of Sisters. From this there flow some obvious negatives.

We are not concerned in our conferences or in the bulletin with the general problems of the schools. These are important but not our province. We stand for no particular plan, means, method, or curriculum in Sister-training. We realize that Sisters' studies can be taken in a community scholasticate, in a community college also attended by secular students in a community college primarily intended for secular students, in a Sisters' college operated jointly by several communities, in a diocesan Sisters' college, in a coeducational Catholic university, and even in a secular college or university. It would be unnatural if the individual Sisters working with the SFC did not entertain strong personal opinions as to the comparative desirability of these plans, as well as on other controverted points, such as the length of the entire training program, the relative merit of pre-service and in-service training, professional-versus liberal arts work, and so on. It is precisely so that all points of view may be clarified and discussed that it seemed well to have these conferences. It would be calamitous, however, if any one point of view or any one plan were attempted to be imposed on all as a uniform and official solution. Such a thing has never been dreamed of, to our knowledge, but it may not be amiss to state this clearly.

SISTER-FORMATION BULLETIN
published four times a year by the
Sister-Formation Conference
National Catholic Educational Association
College and University Department

Address communications to:
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Marycrest College
Davenport, Iowa

Subscription price: fifty cents a year

Cooperation in Action

We feel that there is something to be learned from each plan and that there is some truth in every point

of view. The summer's planning for the conferences manifested among the Sisters everywhere a refreshing, simple willingness to share what they had that was good and to admit the existence of problems to which there were as yet no answers. There was an appreciation of what other communities had done; often there was a beautiful joy over the accomplishments of other congregations which could not be imitated by one's own group for many years to come. And on the other hand, there was evidenced by the communities which had been able to establish more satisfactory programs, a delicate understanding of the problems experienced by those less favored, and a great willingness to share ideas and give assistance. We are expecting that this spirit will continue and be intensified as the work progresses and as collaboration draws us more closely together.

We are not, therefore, trying officially to promote any type of training or any timing of training except by way of a general improvement whenever and wherever it may be feasible in a given congregation. It is obvious, moreover, and it is recognized that each community as well as each geographical region has problems of its own, to which, for some time to come, there must be answers different at least in part. Because a complete loss of specificity, however, would also involve a complete absence of interest and value in our writings and in our discussions, the signed contributions in the bulletin, and the addresses and reports in our conferences may well represent definite points of view. These are offered on the responsibility of the Sister-Formation movement to the extent that they advocate the betterment of Sister-formation, but not as to the exact methods they propose, for we shall try to present varying suggestions.

If any of our readers are moved to discussion or even to dissent by what they see in these modest pages, we will welcome the expression of their opinions by way of a communication.

We have faith in ideas, and faith, too, in the truth that will surely emerge when sincere minds encounter one another. We know that we are not alone in this confidence.

NEWS FROM THE REGIONS

Discussions have been named for the special evening session on "The Relation between Sister-Formation and Vocations," to be held

NORTHWEST January 8, during the northwest regional S-F conference, at Marylhurst college, Marylhurst, Oregon. The speakers are Right Rev. Thomas J. Tobin, vicar-general, archdiocese of Portland, Rev. James P. Goodwin, S.J., Seattle university, Rev. Richard Stohr, archdiocesan youth director, and Rev. Lawrence Willenborg, archdiocesan director of vocations, Seattle.

Other speakers who have accepted invitations to take part in the conference and who have been added to the list of participants announced in October are Rev. William S. Stone, superintendent of schools, Baker diocese, Rev. Joseph S. McGrath, C.S.C., dean of Faculties, University of Portland, Very Rev. Albert A. Lemieux, S.J., President, Seattle university, Right Rev. Raphael Heider, O.S.B., abbot, St. Martin's abbey, Olympia, Wash., Very Rev. J. Cyril Dukehart, S.S., superior, St. Edward's Seminary, Kenmore, Wash., Rev. Jerome M. Boyle, C.S.C., University of Portland, and Rev. William M. Weller, S.J., prefect of studies, Portland.

Additional speakers to appear on the program of the midwest S-F conference at Saint Louis university, January 7-8, include Very Rev. Mon-

MIDWEST signor Edmund J. Goebel, superintendent of schools, archdiocese of Milwaukee, and Rev. John F. Zimmerman, C.M., J.C.D., vice-rector of Kenrick Seminary, St. Louis. Monsignor Goebel will discuss the needs of the school systems for better Sister education, and Father Zimmerman will speak on ecclesiastical directives for the education of seminarians and men of religious orders. Very Rev. Theodore Heck, O.S.B., director of studies and teacher training, St. Meinrad's seminary, St. Meinrad, Ind., has been named panelist for the session in which training programs of religious orders of men will be presented. Representatives of five other religious groups appearing on the panel will be announced later, according to Sister M. Hugh, Fontbonne college, regional sub-chairman.

Previously announced as taking part in the midwest conference are the Most Rev. Joseph E. Ritter, archbishop of St. Louis, the Most Rev. Joseph M. Marling, C.P.P.S., auxiliary bishop of Kansas City, Very Rev. Paul C. Reinert, S.J., president of Saint Louis university, and Rev. Robert J. Henle, S.J., dean of the Saint Louis university graduate school.

The Southern region reports a successful conference, with twenty-seven communities sending official delegates from the states of Virginia, **SOUTH** South Carolina, North Carolina, Georgia, Florida, Alabama, Mississippi, Texas, Louisiana and Kentucky.

Sister Mary Ransom, dean of Nazareth college, served as chairman of the committee on arrangements.

At the Eastern S-F conference Thanksgiving weekend Father Edwin A. Quain, S.J., set the theme in the welcome address as "Nova et vetera—the dynamic and apostolic spirit of your founders joined to the intellectual resources of our times—to the upbuilding of the Body of Christ which is His Church." "I marvel that you have come together today," he continued, "not to look back on the past and to concentrate on what you have done, but to see how you can do more and better what you have been doing, and what you will inevitably be called upon to do to a greater extent in the next generation."

Eighty-one communities sent delegates to the meeting to take part in the first regional S-F conference. Formal evaluation sheets will be mailed to the sub-chairman, but some advance comment points out that the conference was "richly informative," "well-organized," "shows the group is off to an excellent start," and "should be made an annual event." One of the consultants writes: "I am sure that this first regional meeting in New York of the S-F conference will bear abundant fruit and will make possible mutual and sympathetic cooperation of religious communities in working out common problems."

The Southwest regional conference will meet on January 26-27 at Immaculate Heart college, Los Angeles. Previous plans for the "late **SOUTHWEST** December" meeting were canceled because of conflicts with other educational meetings and with community retreats. Listing of speakers, discussion leaders, recorders and other program participants is nearly complete and will be issued this month, according to Sister Elizabeth Ann, I.H.M., regional sub-chairman.

Among the highlights of the New England conference was an informal address by Archbishop O'Brien, at the close of the evening session, endorsing the S-F movement and commending the work accomplished at its first regional meeting. Bishop Wright stressed solutions to the problems of Sister-education applicable on a regional basis. Over seventy Sister-delegates attended, in addition to Sisters from the host institution, Albertus Magnus college. The delegation voted to request that a permanent organization be set up, with regional officers and annual meetings.

CIEC Publishes Proceedings

Memoria del V-CIEC. Quinto Congreso Interamericano de Educacion Catolica. Havana, Cuba: Editorial Echevarria, Fomento No. 114, Luyano. October, 1954. 918 pp. \$5.00.

"The Formation of Catholic Teachers and Professors and the Attainment of Degrees" formed the theme selected for the fifth meeting of the Inter-American Catholic Educational congress in Havana, Cuba. The proceedings of this congress, held last January, have recently been issued.

The general theme was subdivided into sectional topics and these assigned well in advance to commissions, formed by the various countries represented. The results of these independent studies were presented at the congress as formal papers, accompanied by problems and questions for general discussion.

The seven commissions offered a number of conclusions by way of summary of the work of the congress, many of these statements relating to "teacher formation":

1. The ideal for the person of the teacher is the ideal of human and Christian perfection—the Divine Master.

2. All teachers must possess an adequate knowledge of the Catholic religion. They must possess also a profound knowledge of history, geography, literature, tradition, and an understanding of the social environment and achievements of the country in which they are working.

3. All educators need a solid philosophical formation from a twofold viewpoint: for their personal formation and for the exercise of the office of teaching. Educators need also a solid religious, scientific and literary knowledge for the completeness of their philosophic formation.

4. The congress petitions ecclesiastical authorities and recommends to superiors of religious orders and congregations to give every facility to priests and Sisters who are going to enter the teaching profession in order that they may prepare themselves in advance for such a career.

5. The congress wishes and urges that directors of schools and religious superiors make every possible effort to provide teachers with officially-recognized academic degrees. This course of action is necessary for the prestige of Catholic education and for the good name of the individual institutions. Furthermore, such action is a public and official example of conformity to the norms of the Holy See, compiled and sent to the congress by the Sacred Congregation of Seminary and University Studies.

6. In accordance with the wishes of the Holy See, the congress desires and urges that in every nation there be established centers of higher learning, Catholic universities, Catholic normal schools and centers of specialization, for granting of appropriate degrees.

7. The congress urges all directors of schools to give preference to graduate teachers.

8. The Catholic educator must persuade himself that the noble mission to which he is dedicated demands of him a continuous effort of preparation and study throughout his life.

The volume of proceedings is introduced with the radiomessage of Pope Pius XII to the members of the congress, on the topic of "The Secret of Good Schools." (The English text of this address is available in the first issue of *The Pope Speaks*).

The sectional speeches are given in one or more of the three official languages of the congress—Spanish, Portuguese and English.

The prevailing idea of the International Catholic Educational congress is that the natural gifts and good qualities of the teacher are not sufficient. Particularly in our day a serious professional and cultural preparation is required. In the words of one of the participants at the congress, "It would be impossible not to hear the unanimous acclamation on that issue during this great educational event." Such is the theme which the separate speeches develop in detail.

—Lucero Orozco.

CALIFORNIA COMMUNITY EXTENDS IN-SERVICE TRAINING PROGRAM

The Sisters of the Immaculate Heart of Mary, Los Angeles, announce the publication of the first volume of the *Immaculate Heart Community Educational Bulletin*, to be issued four or five times a year, in the interests of the in-service training of community teachers.

Sister Elizabeth Ann and Sister Aloyse have been invited to visit over thirty schools of the community in order to extend help to principals and classroom teachers in planning teaching procedures. Both Sisters will speak at faculty meetings of two of these schools and will be available as consultants several days each month.

A committee of Sisters, including the dean of studies and the dean of adult education, are evaluating Sisters' transcripts and supplementing the data with opinion sheets, filled out by the Sisters, as to difficulties and preferences in college work. This information will be used as a basis for planning the selection and training of administrators, supervising teachers, high school teachers and Sister-counsellors.

Are Extended Formation Programs Effective? The Communities Answer. . . .

Papers in preparation for the workshop sessions of the regional conferences contain a few comments on "evaluation" of the Sister-formation programs now in progress. The following views or plans for formal and informal evaluation show how communities are expressing satisfaction with their extended training programs. The comments are given below, without identification of particular communities.

"No formal statistical study has been made to evaluate the results of the program and none is an-

"... We wish that they strive to imbue the youths confided to them with a doctrine that is not only certain and free from all error, but which also takes account of those special arts and processes which the present age has introduced into each of the disciplines."

Pope Pius XII, "The High Mission of the Teaching Brothers," Letter to Cardinal Valeri, prefect of the Sacred Congregation of Religious Orders and Institutes, March 31, 1954. From *The Pope Speaks*, I (Second Quarter, 1954), 126.

ticipated since so many of the effects which are of greatest value are intangible.

"Like all things human, the program is not perfect nor infallible. It has undergone changes in the past years, and it will undoubtedly continue to develop and gradually approach closer to the ideal. The results will always, of course, continue to vary with the individual because to one will be given five talents and to another ten. Few at present have completed their formation according to this program. . . .

"However, general observation of those who have been given the advantages of the novitiate and the juniorate programs outlined above does indicate that their added maturity and the greater security they experience in being well prepared to live their spiritual life and in being trained for their professional work make the adjustment to the life of the professed religious educator easier. They meet some of the same problems that other young religious meet, but they are more mature, more stable, and better able to find solutions which are in harmony with their obligations.

"Another advantageous effect of the program evidenced in those who have been formed by it is the tendency to be broader in their outlook, more Order-minded, less attached to what is merely local and better able to adapt to change of communities.

"Since the house of studies has been organized according to the present plan, there has been noticeable stability among those who have received the training. In this province, none of those thus trained has left the Order after final profession, and the percentage of loss in the juniorate is very low."—Midwest region.

"Study of graduates of the program: The program is new. The first graduates are doing their practical work this year. Hence, it is not possible to have made a study of the outcome of the program. However, the college faculty report that there is evidence of growth in seriousness of purpose, application to study and all class assignments."—Eastern region.

"The first graduates of the program were assigned to active work in September, 1954. It is, therefore, too soon to draw any conclusions about their adjustment to religious life when engaged in the apostolate, about their classroom performance, in teaching, nursing, social service, and other areas. . . . It was only our faith and confidence that this extended period of formation will produce better Sisters and lessen defections among our younger Sisters that gave us courage to inaugurate it."—Midwest region.

"Results to date: During the past year a study was started by a student at Saint Louis university of all graduates of similar institutions of Sister-training centers. The findings should prove most interesting. In conjunction with this study, we were able to observe our own graduates, as well as to gain the valuable opinion of the community supervisor and of some of the principals of the schools in which the young Sisters were teaching.

"The additional four years of spiritual development has resulted in a sounder religious foundation. The practice of combining the spiritual with the intellectual in college makes it easier to transfer to the work of the classroom. Instead of relinquishing the spiritual, this training is carried over into the work with the children, so that it is habitual and easy for the young Sister-teachers to make spiritual training a part of their teaching. . . .

"Her approach to her teaching task is by far more professional and ethical. She has been well trained in research. As her time at the house of studies was given entirely to her intellectual training, more can be demanded of her than of one combining several works of equal importance. She therefore easily turns to professional books and magazines, either to solve problems, or to seek for new ideas and more information."—Eastern region.

Seven Year Study of Graduate Program: This study shows a tabulation of percentage of mortality rate, which decreases significantly, with an increase in the number of years of preparation. A report is made of classroom teaching as "very good, due to extent of training, supervised practice teaching during the postulate, and teaching as annual professed under the direction of a supervisor of schools."—Southern region.

"The observation made of our graduates of the teacher-formation program has been that when one is definitely fitted for her profession by long training, the individual is helped to adjust to religious life. Teachers become less discouraged in both religious life and in the teaching field because of less nervous strain, more energy for study, and more time available for the preparation of daily work. The Sisters, physically, emotionally, mentally, and spiritually, are better fortified to begin teaching others. They are better equipped to do superior teaching. Proof of outstanding work in the teaching field has been shown since the program has been put into effect: growth of learning in classrooms, work produced, publication of books and articles in periodicals, ability to fill positions of supervisors, principals, special teachers, and classroom demonstration teachers. Our graduates have shown excellent work in their requested participation at institutes and conventions. A follow-up on our teachers has been made possible by the community supervisors and the establishment of an alumnae association. Three-fourths of our baccalaureate graduates continue for higher education and receive their master's degree from our college and from other recognized universities."—Eastern region.

THE NOVICE MISTRESS GOES TO SCHOOL

Sister M. Juliana, I.H.M.

The Sisters who attended the First National Congress of Religious at Notre Dame in 1952 will recall the enthusiastic response to the Reverend Paul Philippe's paper on the "Necessity of Special Training for Mistresses of Novices and Superiors." Father Philippe speaks with authority as a member of a Commission for Sisters of the Sacred Congregation of Religious and by reason of the knowledge and experience that he brings to the subject.

The **Proceedings** of the Congress, published in 1952, contain the complete text of the paper and the discussion that followed. Since the book has probably found a place in all community libraries, it will suffice here to recall Father Philippe's serious concern for those entrusted with the responsibility of forming the modern girl to the religious life and to the spirit of a particular congregation.

During the past few years the need for such schools of formation has become increasingly evident. The Sacred Congregation of Religious through its secretary, the Most Reverend Arcadius Larraona, C.M.F., has given them unqualified approval and encouragement and in some instances has taken the initiative in organizing and conducting the conferences.

The idea of the specialized school of formation is not entirely new. One of the first of its kind was established in Rome in 1937 by the Dominican Order for the training of their novice masters. A few other Orders have established schools to meet the needs of their own members. Institutions whose numbers do not warrant the establishment of separate schools send their subjects to schools already existing or to convenient centers organized to serve the needs of many communities.

One such formation center for novice mistresses that might be of interest to the readers of the **Bulletin** is **Forma Gregis** established at Paris in 1948 and designed to meet the needs of all the religious of that area. The school takes its name from the familiar phrase in St. Peter's First Epistle, where he exhorts priests to become "a pattern of the flock from the heart."

The school was organized with the approval of Cardinal Suhard and the French Bishops and is under the directorship of the Reverend Pere Motte, O.P. A statement issued by the Director at the opening of the session for 1950-51 defines the origin and purpose of the Center:

The formation of novice mistresses is in the first rank of the problems that our times present to Religious Congregations and one to which the Cardinals and Archbishops have judged well to direct the attention of superiors. It is to contribute to the solution of this problem that a center of formation for novice mistresses has been established. . . . Its aim is to instruct novice mistresses in the principal theoretical and practical knowledge necessary for the proper exercise of their charge — in the measure in which such knowledge can be taught.

The program of studies includes Sacred Scripture (intensive studies in the Old and the New Testament), Liturgy, the Life of the Church, Canon Law, the Theology of the Spiritual Life, Religious Pedagogy, and Mental Hygiene. To insure continuity and progressive development of subject matter, the courses continue in series throughout the year. The program is flexible enough, however, to admit of additional courses as the exigencies of the time may require. At the opening of the session for the current year, for example, the Director announced a course on the Christian Man and another on Contemporary Ideologies.

The class meets once a month from October to June in the Dominican Convent of St. Catherine of Siena. The sessions open with the Holy Sacrifice of the Mass followed by an instruction on the spirituality of the novice mistress. The schedule provides for two courses in the morning and two in the afternoon. Luncheon in common and a brief period of free time at noon give the Sisters an opportunity for profitable exchange of ideas and viewpoints. Classes are conducted by professors from both the secular and religious clergy selected for special competency in the subject matter of their instruction. In a few instances qualified men and women of the laity have conducted special courses.

The texts of the courses, printed in French, are distributed to the Sisters in attendance, but this material is not limited to those enrolled in the school. Anyone may subscribe and receive the printed matter monthly on the payment of the subscription fee. As we have already indicated, the texts of the courses are in French and, unfortunately, they will not have the wide circulation that they merit. We are hopeful that the material may some day be available in English.

Our Holy Father has bestowed his special blessing on the work of **Forma Gregis**. In June, 1953 the Rev-

erend Director in an audience with His Holiness received these valued directives which he announced to all subscribers:

For the educative work of novitiates, the Holy Father has been pleased to recommend two things: love of the Church and the interior life. He repeated this last word with a conviction particularly insistent.

May we at this time entertain a hope, which—if judged by the present progress of the Sister-Formation Program—should not seem too chimerical. It is that from the regional conferences there may emerge some plan for centers of formation similar in spirit if not in form to the excellent pattern presented by **Forma Gregis**.

REGIONAL PROGRAMS OF THE S-F CONFERENCE EAST

Speakers and participants in the Eastern unit were listed on the program as follows:

Sister-Formation Conferences
First Eastern Regional Meeting
Fordham University, November 27-28

Saturday, November 27

Morning Session

Presiding: His Excellency, The Most Reverend Fulton J. Sheen, auxiliary bishop of New York.

Introduction: Sister Mary Gertrude, C.R.

Invocation: Bishop Sheen

Greetings: The Reverend Edwin A. Quain, S.J., vice president, Fordham university. **New Horizons in Our Thinking about Teaching Sisterhoods.**

Addresses:

The Reverend Brother Bonaventure Thomas, F.S.C., Ph.D., president, College and University Department. **Cooperation of Communities in Problems of Sister Formation.**

The Reverend Joseph F. Gallen, S.J., canonist. College of the Sacred Heart, Woodstock, Maryland. **Religious Clerical Formation and Sister Formation.**

The Right Reverend Monsignor Philip E. Donahue, vicar for religious, archdiocese of Philadelphia. **Recent Pronouncements of the Holy See Regarding Sister Formation.**

Afternoon Session

The Very Reverend Monsignor John J. Endebrock, superintendent of schools, diocese of Trenton. **The Needs of Our School Systems for Better Sister Formation.**

The Reverend Brother Augustine Philip, F.S.C., Ph.D., president, Manhattan college, New York City. **The Education of Sisters from the Viewpoint of the College Administrator.**

The Right Reverend Monsignor John J. Voight, Ed.D., secretary of education, archdiocese of New York. **The Pro Deo Association.**

Religious Community Programs

Chairman: The Reverend Francis J. Egan, C.S.S.R., vocational director, Redemptorist Fathers, New York.

Participants: The Very Reverend Phillip E. Mulhern, O.P., S.T.M., regent of studies and dean of faculty of Theology, College of the Immaculate Conception,

Washington, D.C.; The Reverend Joseph Glose, S.J., regional director of higher education, The Society of Jesus, New York; The Reverend Joseph Hogan, C.M., dean, Graduate School of St. John's university, Brooklyn; The Reverend Brother Charles Henry, F.S.C., community supervisor, Brothers of the Christian Schools, New York City; The Reverend Brother John Baptist, C.S.C., director of studies, Brothers of the Holy Cross, Notre Dame, Ind.; The Reverend Brother J. B. Darcy, F.S.C.H., superior, St. Gabriel's scholasticate, West Park.

Sunday, November 28

Chairman: Sister Mary Francis Borgia, I.H.M., supervisor of schools, Sisters of the Immaculate Heart of Mary, archdiocese of Philadelphia.

Participants: Sister Mary Angelica, S.C., College of Mt. St. Vincent, New York; Mother Mary Robert Falls, O.S.U., prioress, Ursuline House of Studies, New Rochelle, New York; Sister Mary Cyrilla, O.S.F., dean of the house of studies, Sisters of St. Francis of Penance and Charity, Stella Niagara, New York; Sister M. Florentine, S.S.J., Mt. St. Joseph Teachers college, Buffalo; Sister Mary Philip Grottendick, R.S.M., community supervisor, Sisters of Mercy, Baltimore; Sister M. Celine, C.R., directress of studies, Sisters of the Resurrection, Mother Celine House of Studies, Harrison, N.Y.

Interrogators: Sister Lawrence Marie, O.P., mistress of junior professed, Sisters of St. Dominic, Blauvelt; Mother Neomesia, C.S.F.N., provincial, Sisters of the Holy Family of Nazareth, Torresdale, Pa.; Mother M. Angela, S.A., novice mistress, Helpers of the Holy Souls, Chappaqua, N.Y.

Discussion Groups

Chairmen: Sister M. Catherine de Ricci, C.S.J., directress of studies and supervisor, St. Joseph's Seminary, Troy, N.Y.; Sister Bernard Francis, S.S.J., supervisor, Sisters of St. Joseph, Brentwood, L.I.; Sister Jeanne Marie, M.M., novice mistress, Foreign Mission Sisters of St. Dominic, Maryknoll, N.Y.; Sister M. Alberta, O.S.B., directress of studies, Benedictine Sisters, Wilmington, Del.; Sister M. Cecilia Ward, S.C., Board of Supervisors, Seton Hill college, Greensburg, Pa.

Recorders: Sister Inez Marie, S.S.J., Novitiate Normal school, Sisters of St. Joseph, Brentwood, L.I.; Mother St. Egbert, C.N.D., president, Notre Dame College of Staten Island, New York; Sister Mary Angela, O.S.P., supervisor, Oblate Sisters of Providence, Baltimore; Sister M. Dorothy, R.S.M., supervisor, Sisters of Mercy, Watervliet, N.Y.; Sister Mary Joan, R.D.C., novice mistress, Sisters of the Divine Compassion, White Plains, N.Y.

General Assembly of Sister Delegates

Chairman: Sister Marie Enda, O.P., dean, St. Thomas Aquinas college, Sparkhill, N.Y.

Program Sponsor: His Eminence Francis Cardinal Spellman, archbishop of New York.

SOUTH

Nazareth College

Louisville, Kentucky

November 27

First Session

Chairman: Sister Mary Peter, O.P., St. Mary's Dominican college, New Orleans.

Invocation: The Most Reverend John A. Floersch, archbishop of Louisville.

Welcome: Sister Margaret Gertrude Murphy, president, Nazareth college.

Addresses:

Mother Mary Florence, S.L., Loretto, Ky. **Explanation of the Sister-Formation Movement.**

Very Reverend Monsignor Warren L. Boudreaux, J.C.D., pastor, St. Peter's church, New Iberia, La. **Ecclesiastical Directives for Seminaries and for the Education of Religious Men.**

The Most Reverend Charles P. Greco, bishop of Alexandria, La. **Application to the American Scene of the Pronouncements of the Holy Father.**

Second Session

Right Reverend Monsignor Felix N. Pitt, superintendent of schools, archdiocese of Louisville. **The Needs of our School Systems for Better Sister-Education.**

Sister Theresa Joseph Powers, C.D.P., assistant dean, Our Lady of the Lake college, San Antonio. **The Education of Sisters from the Viewpoint of an Undergraduate Dean.**

Reverend Edward A. Doyle, S.J., dean of faculties, Loyola university, New Orleans. **The Education of Sisters from the Viewpoint of a Graduate Dean.**

Third Session

The Training Programs of Religious Orders of Men Who Teach and Train Their Own Teachers

Panelists: Brother Louis Cavell, S.C., Officier d'Academie, Republic of France, Mernard Memorial high school, Alexandria, La.; Brother Dominic Elder, C.S.C., Ph.D., master of novices, St. Joseph novitiate, Rolling Prairie, Ind.; Brother Frederick, F.S.C., vocational director, La Salle institute, Glencoe, Mo.; Rev. John L. White, S.M., director of education, Marist college, Washington, D.C.; Rev. Thomas A. Henessy, O.P., S.T.Lr., S.T.D., professor of ascetical theology, Dominican House of Studies, Washington, D.C.; Rev. Walter Farrell, S.J., Ph.D., professor of psychology, West Baden college, West Baden.

Fourth Session

The Teaching Sister and the World Today

Panelists: Dr. Raymond P. Witte, director of the Evening Division, Loyola university, New Orleans; Very Reverend Maurice Shean, C.O., Rock Hill, S.C.; Rev. John F. Murphy, president, Villa Madonna college, Covington, Ky.

November 28

First Session

The Training Programs of Religious Orders of Sisters Who Teach and Train Their Own Teachers

Chairman: Sister Mary of St. Hilary, M.S.C., Provincial House, New Orleans.

Panelists: Sister Joan Michel Rake, C.D.P., mistress of juniors, Our Lady of the Lake convent, San Antonio; Sister M. Magdalen Cross, C.C.V.I., community supervisor of teachers, San Antonio; Mother Ashman, O.S.U., mistress of novices, Festus, Mo.; Sister M. Ignace Garvey, R.S.M., principal, St. Xavier academy, Chicago; Sister Margaret Gertrude Murphy, president, Nazareth college, Louisville; Mother Mary Florence, S.L., assistant general and directress of studies, Loretto, Ky.

Interrogators: Sister M. Loretto, Sisters of Charity of Our Lady of Mercy motherhouse, Charleston, S.C.; Sister Therese Marie, R.S.M., Holy Name of Jesus school, New Orleans; Mother M. Potts, R.C.E., St. Genevieve-of-the-Pines, Asheville, N.C.

Second Session

General Chairman: Sister Mary of the Angels, M.H.S., St. Joseph school, Gretna, La.

Sectional Chairmen: Sister Francis Joseph, Incarnate Word convent, Bellaire, Texas; Sister Theresa Joseph, C.D.P., Our Lady of the Lake college, San Antonio; Sister M. Angelea, S.N.D., St. Joseph Heights provincialate, Covington, Ky.; Sister M. Aquinas, Motherhouse, Sisters of Charity of Nazareth, Nazareth, Ky.; Sister M. Karen, S.L., Loretto Motherhouse, Loretto, Ky.; Mother M. Columba, Ursuline motherhouse, Louisville, Ky.; Mother M. Fitzgerald, R.C.E., St. Genevieve-of-the-Pines, Asheville, N.C.; Sister M. Agnes, Our Lady of Victory college, Fort Worth; Sister M. Edward, O.P., St. Cecilia convent, Nashville, Tenn.; Sister Agnes Marie, Incarnate Word convent, Corpus Christi, Texas.

Recorders: Sister M. Loyola, Villa de Matel, Houston; Mother M. Francis, O'Carm., Mt. Carmel academy, New Orleans; Mother M. Irene, C.S.J., St. Joseph academy, New Orleans; Sister M. Miriam, O.S.B., St. Walburg convent, Covington, Ky.; Sister M. Sebastian, Incarnate Word convent, Corpus Christi, Texas; Mother M. Marcella, I.C., New Orleans; Sister James, Mt. St. Joseph Provincial House, Augusta, Ga.; Sister Catherine Gertrude, O.P., St. Catherine, Ky.; Sister Helen Frances, Sisters of Charity of Nazareth, Nazareth, Ky.; Sister M. Callista, R.S.M., St. Michael's school, Biloxi, Miss.; Sister M. Bertrand, O.P., Sacred Heart convent, Houston; Mother M. Margaret, S.S.E., New Orleans; Sister M. of St. Madeleine Sophie, M.S.C., New Orleans; Mother M. Adeleith, M.H.S., Lafayette, Ind.; Sister M. Edmund, S.N.D., Covington, Ky.; Sister M. of St. Finian, M.H.C., New Orleans; Sister M. Louise, O.P., St. Mary's Dominican college, New Orleans; Mother M. Benignus, Sacred Heart Junior college, Belmont, N.C.; Sister M. Charlotte, Ursuline Motherhouse, Louisville; Sister Agnes Geraldine, Sisters of Charity of Nazareth, Nazareth, Ky.

New England

Session I

Honorary Chairman: Most Rev. Henry J. O'Brien, archbishop of Hartford.

Chairman: Sister Mary Lucia, O.P., president, Albertus Magnus college.

Invocation: Most Rev. Henry J. O'Brien.

Addresses:

Explanation of Sister-Formation Movement. Sister Mary Gerard, O.S.F., Milwaukee.

Ecclesiastical Directives for Seminaries and the Education of Religious Men. Rev. Charles Connors, C.S.Sp., St. Mary's seminary, Norwalk, Conn.

Panel: **Course of Study of Five Religious Communities of Men:** Rev. Oliver Blanchette, A.A., Very Rev. James Fitzgerald, S.S.E., Brother Maurus O'Malley, C.S.C., Very Rev. Edmund R. Supple, C.S.Sp., and Rev. John A. O'Brien, S.J.

Session II

Addresses:

The Intellectual Formation of Sisters from the Viewpoints of a Pastor, a Superintendent, a Dean: Rt. Rev. Msgr. John J. Hayes, Stamford, Conn., Rt.

Rev. Msgr. Thomas Cassidy, diocesan superintendent of parochial schools, Providence, and Rev. Vincent C. Dore, O.P., Providence college, Providence.

The Application to the American Scene of Recent Pronouncements of the Holy Father and the Sacred Congregation on the Problem in Sister Education.

Most Rev. John J. Wright, bishop of Worcester.

Session III

The Hartford Diocesan Teachers' College Program:

Rev. Arthur J. Heffernan, dean, Sister Mary Paul, West Hartford, Conn., Mother Mary Raymond, Putnam, Conn., and Sister Rose Irma, Madison, Conn.

November 27

Presiding: Sister Anna Daniel, C.S.J., Framingham, Mass.

Progress Reports: Sister M. Angelis, C.S.S.F., Enfield, Conn.; Sister Jean de Milan, s.g.c., Lowell, Mass.; Sister Josephina, C.S.J., Milton, Mass.; Sister Mary Antonine, R.S.M., Manville, R.I.; Sister Marie Julienne, S.N.D., Waltham, Mass.

Chairmen: Mother M. Constance, C.S.J., West Hartford; Sister M. Paul, C.S.J., West Hartford; Mother Marie Louise Ida, S.S.A., Marlborough, Mass.; Sister M. Antonine, M.Z.S.H., Hamden, Conn.

Recorders: Sister M. Natalie, O.P., New Haven; Sister Rose Irma, Madison, Conn.; Sister M. Mercia, O.P., New Haven; Mother Mary David, Madison.

Resource Persons: Sister Evelyn, C.S.J., Framingham, Mass.; Sister Francis de Sales, O.P., New Haven; Mother M. Raymond, F.S.E., Putnam; Sister Thomas Albert, O.P., New Haven.

BIBLIOGRAPHY AND DOCUMENTATION

"Good teachers are those with a clear professional Catholic conscience, a soul burning with apostolic zeal, an exact idea of doctrine, which must penetrate all their teaching, and a profound conviction of serving the highest spiritual and cultural interests, and that in a field of special privilege and activity."

— 18 — Pope Pius XII, "The Secret of Good Schools," Radiomessage to the Fifth Inter-American Congress on Catholic Education at Havana. From *The Pope Speaks*, I (First Quarter, 1954), 21.

"S. C. de Religiosis Coustituitur Foederatio Religiosorum in Hispania," "Acta et Documenta," *Commentarium pro Religiosis et Missionariis*, Vol. XXXVIII, Fasc. III-IV (1954), 165-176.

This section includes a brief description of the federation of religious in Spain, the text of the decree defining its extent, and the general statutes, which provide for two sections—one of men and one of women. Article III of the statutes gives the objectives of the federation: (1) to study, teach, set forth and expound, to those whom it concerns, the topics of general interest to the member institutes; (2) to bring about greater communication, harmony and cooperation of the religious institutes with ecclesiastical and civil authority in all activities and undertakings which benefit Church and country; (3) to serve as a competent representative organization and natural point of reference for all matters which affect the members. In matters which directly or indirectly affect some one of the members, the confederation can intervene and lend counsel and help at the request of the Institutes concerned; or the federation can act on its own initiative, as long as the activity redounds to the common good. The union has for its sole purpose the coordination and efficacy of apostolic works. Consequently the union respects the peculiar norms, the field of activity and the specific ends of the constituent members. An earlier issue of this journal (Fasc. I-II, pp. 108-110) describes the national federation of religious men in Portugal and in France. The federation in Portugal provides for a commission on education and the office of teaching.

Rev. Lucien-Marie de Saint-Joseph, O.C.D., "La Formation Doctrinale des Contemplatives," *La Vie Spirituelle*, Tome VII, No. 28 (15 Février, 1954), 87-103. Supp.

This article, designed for the volume treating of the doctrinal formation of religious (see below), examines the role of doctrinal formation in the life of the contemplative religious. The author makes clear, however, that his reflections are also useful for those who may not have the vocation of the contemplative in the strict sense. In his conclusions Father Lucien-Marie warns against expecting any magical transformations as a result of theological instruction. But he further notes that religious have a sincere love for such teaching and assimilate it easily. They should in consequence be given the living doctrine of the Church, to the elimination of the "infra-doctrinal" literature, such as certain treatments of private revelations. The writer proposes as major objectives to be sought in theological instruction (1) an increase of faith and (2) homage paid to God by this opening out of the intelligence, thanks to the light of faith, in an ever greater knowledge of Divine mysteries. He judges that solid doctrinal formation of religious will not fail to issue in an increase of the interior vitality of the Church.

Formation Doctrinale des Religieuses, by Msgr. Fougereat, Fathers Byer, S.J., Charlier, O.P., De Lestapis, S.J., Liégé, O.P., Lucien-Marie de Saint Joseph, O.C.D., Motte, O.P., Plé, O.P., and others. In the series of *Problèmes de la Religieuse d'aujourd'hui*. Les Editions du Cerf, 29, Boulevard Latour-Maubourge. Paris, 7. 300 pp. 585 fr. (to be reviewed).

"For my part I am convinced that in all these questions of renunciation, apostolic life, common life and chastity we have in great measure lost sight of . . . the essential and indispensable truths given us by the faith to sustain vocations at their true pitch. . . . One might be inclined to take this lessening of supernatural or even natural values as the reason for the decline of many congregations of women today. But does this blame lie chiefly with the congregations themselves? 'Do we give enough care,' a theologian recently asked, 'to that part of Christ's flock for which we ought to keep the best we have?' (J. Danielou, *La vie monastique et ses problèmes actuels*, in *Dieu vivant*, VII, p. 60). What is really responsible for the spiritual mediocrity of which we complain? The real reason for the decay of so many communities is, surely, simply this, that our theology has come adrift from its sources. Priests and theologians have allowed Christian doctrine to be impoverished in favor of a lean diet of superficial devotion."

(from Dom O. Rousseau, "The Call to Perfection," in *Vocation*, being the English version of *Le Discernement des Vocations de Religieuses*, trans. Walter Mitchell. Westminster, Maryland: Newman Press, 1952.)

"A religious sister may acquire very little knowledge by reading or listening or even by meditating. She cannot, in fact, be given knowledge at all but has to learn how to acquire it by the process of mental integration—by the immanent activity of her own mind; and this activity can only be fostered by right methods of teaching and informal, though controlled and supervised, discussion. It is a strange anomaly that in many religious orders of women every other apostolic activity is 'argued out' and discussed, but never the spiritual life. The result is what one might expect—a mental boredom which encourages a pietistic and emotional approach to spiritual things by way of compensation. It is this disastrous process which is responsible for many of the pious eccentricities and the oddest characterological development in many religious institutions, to say nothing of ignorance and error regarding basic spiritual principles which harasses the more educated religious orders of women."

Ferdinand Valentine, O.P. *Religious Obedience*. Westminster, Maryland: Newman Press, 1940, p. 85.

Excerpt from "matter and advice given for the official visitation of the provinces" in a United States community:

"Intellectual: (1) Is care taken to place and prepare each Sister in the work for which she has attraction, aptitude? (2) Is the directress of studies alert to the needs of each Sister? Is specialized training given when necessary? (3) In the schools does the superior organize her house in order to assure adequate study

time for lesson preparation and the like, even hiring secular help for the manual work of the house when necessary?"

Mabel R. Wingate. "Bureau of Sisters' Scholarships." *Catholic Alumnae Quarterly*, XXXVII (Fall, 1954), 22-32.

This article is a summary of the work of the International Federation of Catholic Alumnae in awarding or administering scholarships for Sisters' graduate study. Particularly noteworthy is the fact that the author reports 24 scholarships established by the IFCA itself, in addition to those donated by Catholic colleges and universities. There is also a complete list of the 1953 and 1954 scholarship awards. Applications may be made not later than April 1 through Miss Mabel R. Wingate, Chairman, Bureau of Sisters' Scholarships, 4125 Falls Road, Baltimore 11, Maryland.

Rt. Rev. Msgr. Felix Newton Pitt, "What Diocesan Superintendents Expect of Religious Communities of Teachers." *Proceedings of the National Catholic Educational Association*, Chicago meeting, 1954, pp. 462-467.

Monsignor Pitt discusses the efforts of religious communities towards upgrading standards of teacher preparation and exposes some of the difficulties in the way of further progress.

SISTER-FORMATION BULLETIN

published four times a year by the
Sister-Formation Conference
National Catholic Educational Association
College and University Department

Address communications to:
Sister Ritamary, C.H.M.
Editor, S-F Bulletin
Marycrest College
Davenport, Iowa

Subscription price: fifty cents a year